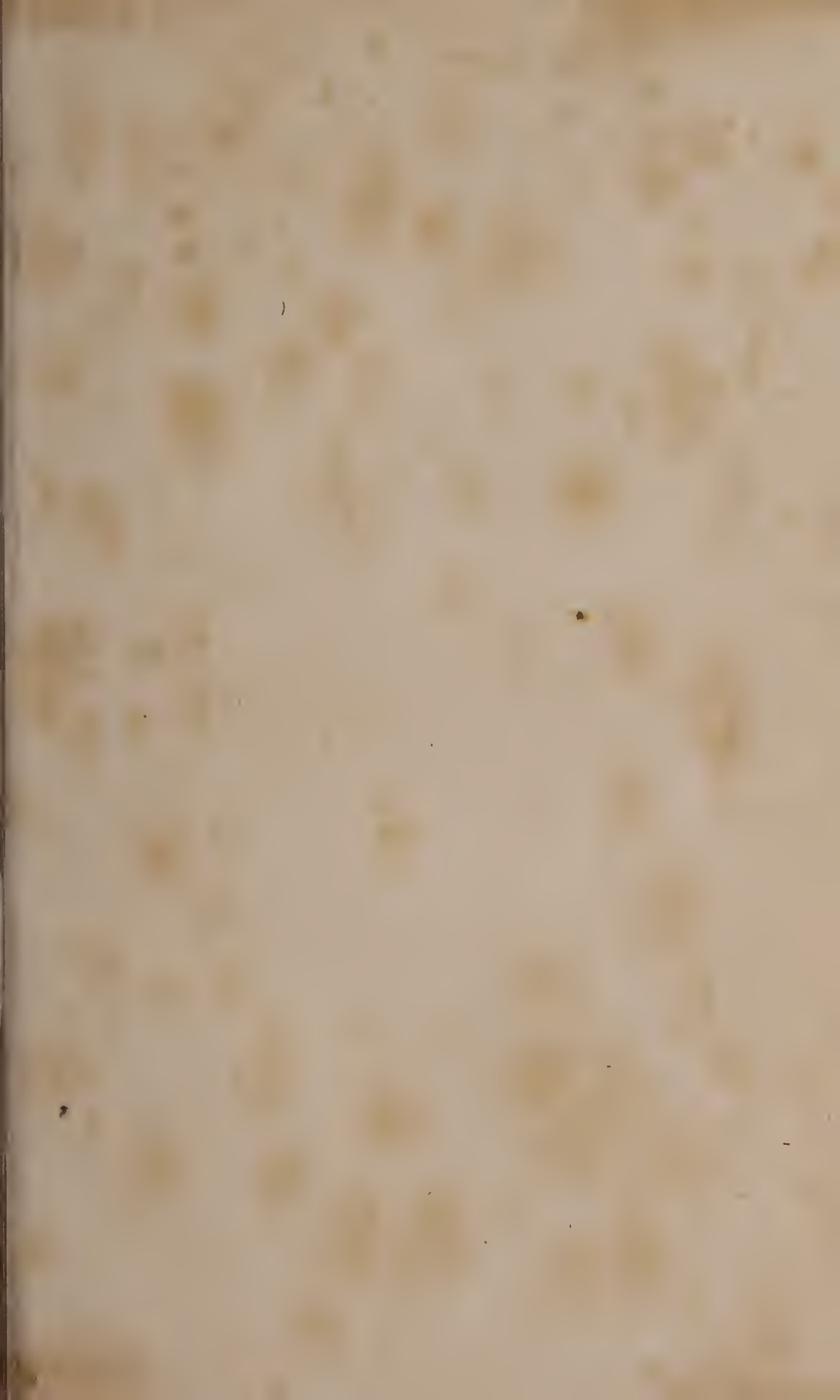


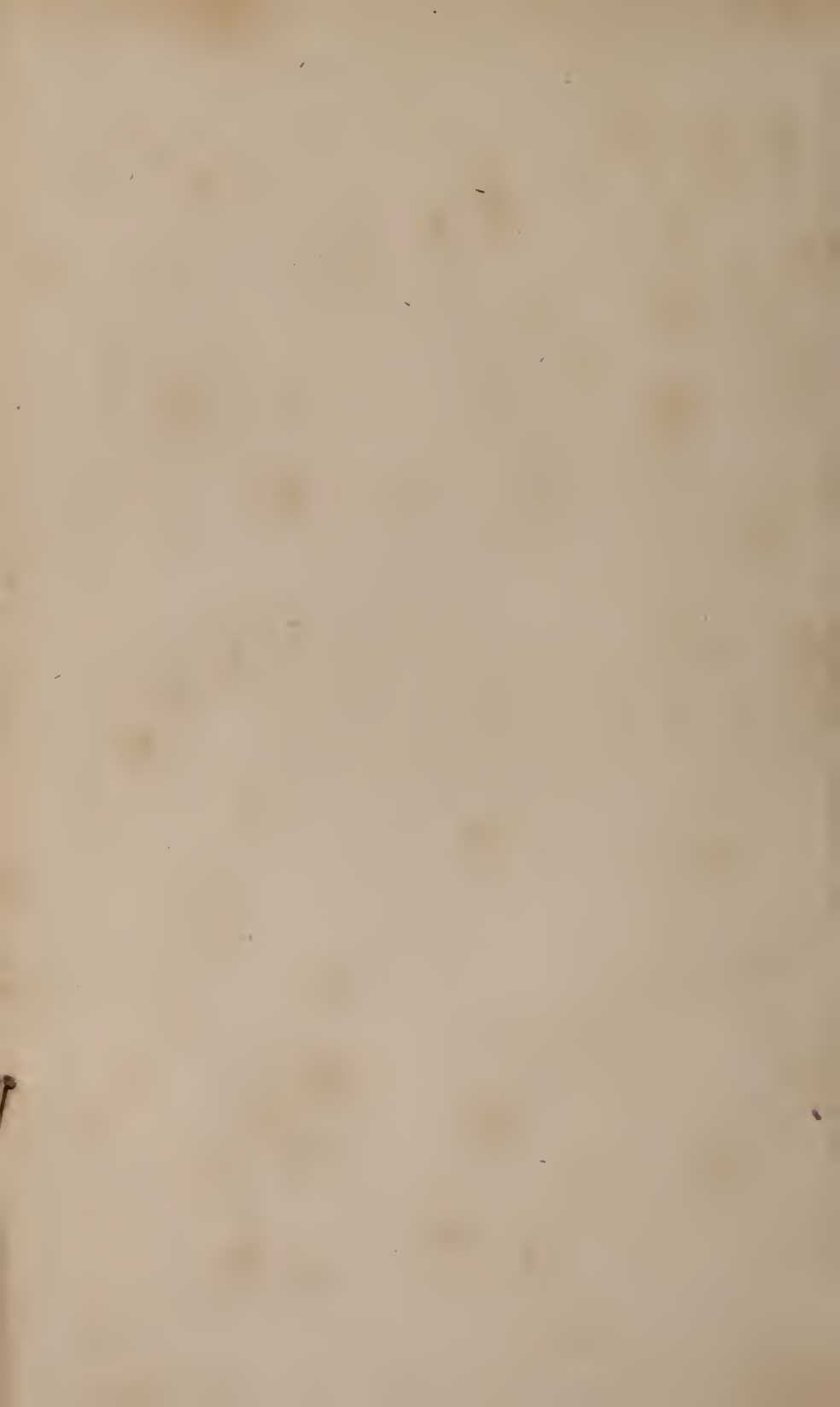


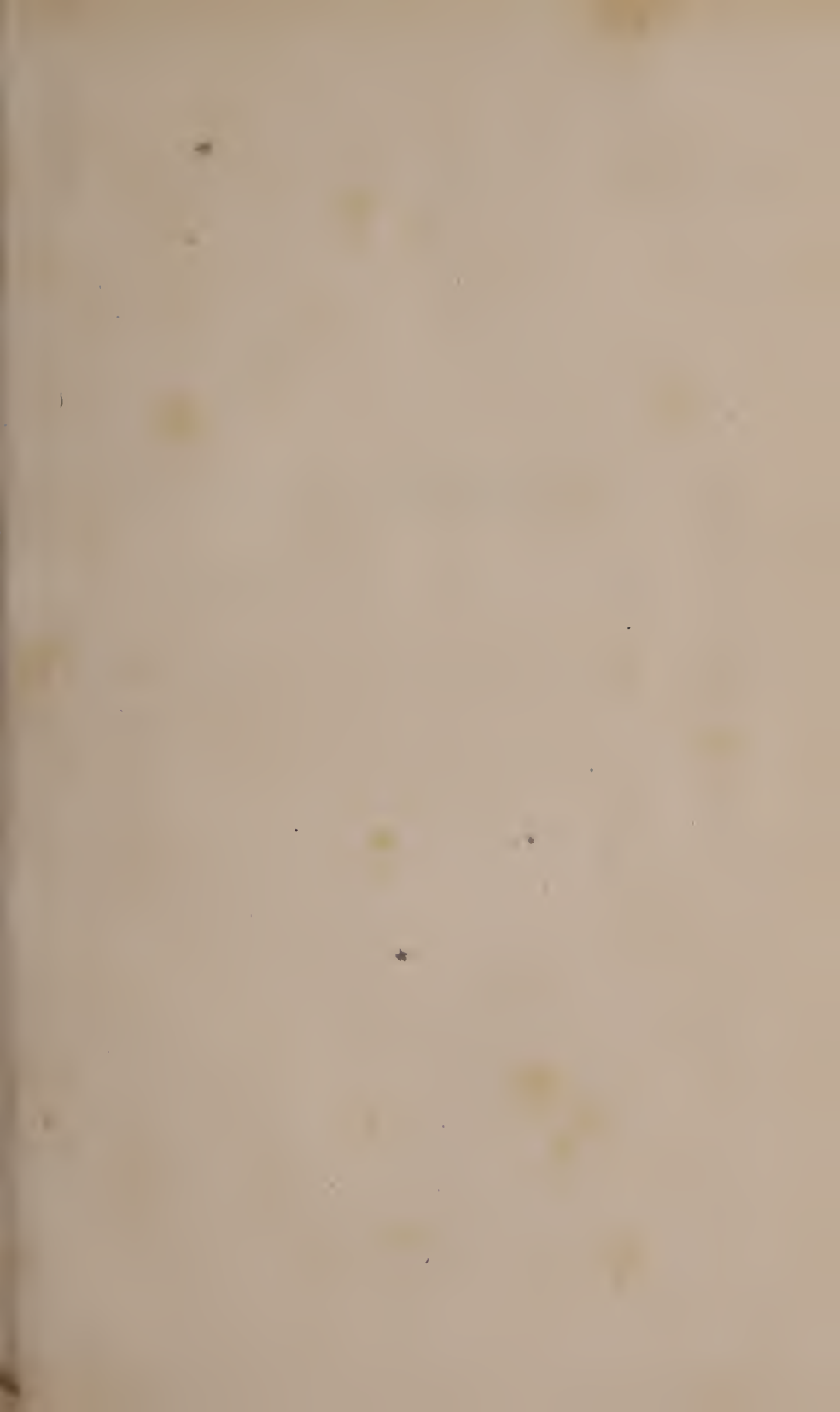
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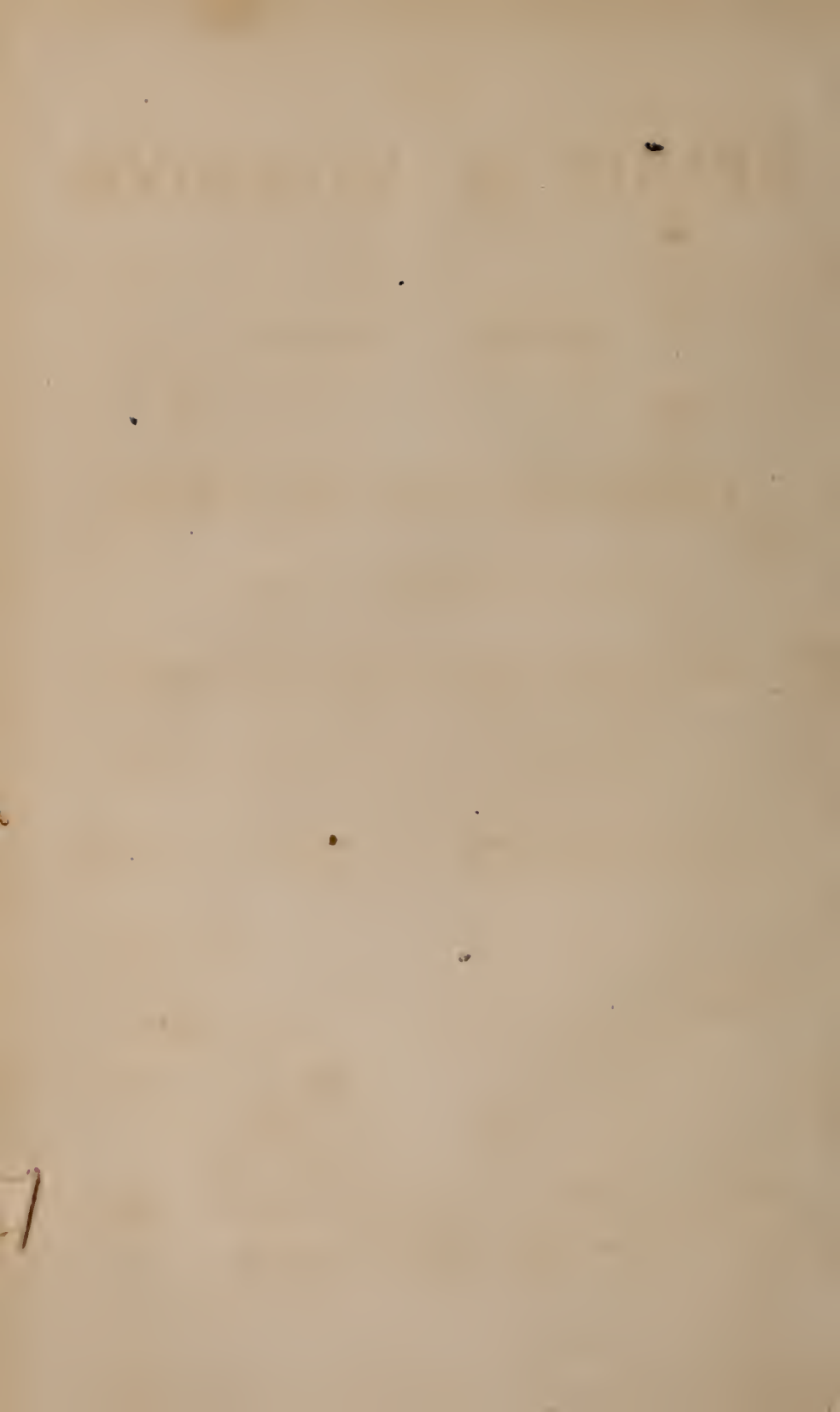
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Forth;

THE

SPIRIT OF MISSIONS;

EDITED FOR

THE BOARD OF MISSIONS

OF THE

PROTESTANT EPISCOPAL CHURCH

IN THE UNITED STATES OF AMERICA,

BY THE SECRETARIES AND GENERAL AGENTS OF THE TWO COMMITTEES.

To the intent that now unto the principalities and powers in heavenly places, might be known by the Church
the manifold wisdom of God.—ST. PAUL TO THE EPHESIANS.

VOL. XXVIII., FOR MDCCCLXIII.

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DOMESTIC MISSIONS

OF THE

Protestant Episcopal Church.

JANUARY, 1863.

BURNING OF A MISSIONARY'S HOME.—We learn that the parsonage at St. Joseph, Missouri, has been burned, and that only a portion of the furniture and of the clothing of the missionary (Rev. R. H. Weller) and his family was saved. This is a great loss to the missionary, and a serious blow to the station. Only those who are fully acquainted with the condition of things in the western part of Missouri, can appreciate the endurance and sacrifice which it has cost Mr. Weller to maintain his position. We have ground for saying that he has sunk all considerations of personal comfort or advancement in the one great desire and effort to stand faithfully by his work for God and His truth through the fiery ordeal past and passing. Through it all the cause of the Church has gained ground; and the heart of the missionary may well sink within him, if this new trial makes him fear he must abandon his field. St. Joseph is considered the most important point for the Church in Missouri outside of St. Louis, and a centre of usefulness to a vast region westward. The border warfare has impoverished the people for the present, and the missionary (who thinks the only hope, to human view, is in the rebuilding of the parsonage) appeals to the sympathy, and seeks the assistance of his brethren east and north, who have not lost their all in scenes of strife, and discord, and in the clash of arms. He asks if he and his family shall be put once more under shelter; or “with sorrow of heart shall we close the door of the house of God, and abandon a field whose influence extends a thousand miles westward?” Special offerings for this case will be received by our Treasurer.

INDIANA.

Rt. Rev. G. Upfold, D.D.

GOSHEN, ELKHART COUNTY, }
Dec. 5th, 1862.

REV. AND DEAR SIR: I returned to the diocese on the thirtieth of October, since which time I have visited nine parishes and missionary stations, preached twelve times, administered the Lord's Supper seven times, confirmation four times, baptism once, met two convocations of the clergy, held two ordinations to the priesthood, consecrated two churches, and have traveled thus far, in the discharge of these duties, eight hundred and fifteen miles. There are yet three parishes to visit in this portion of the diocese, which I hope to accomplish in the course of the ensuing week, when I return home for a little needed repose.

I have been especially gratified and encouraged by my visit to this parish and missionary station, under the charge of the Rev. Dr. Foster. The Convocation of Northern Indiana met here on Wednesday morning, in compliance with my summons, at which there were eight clergymen present, including all the missionaries in this portion of the diocese. At the opening service, I held an ordination, and admitted the Rev. Louis P. Tschiffely, to the missionary at Warsaw and Plymouth, to the holy order of priests; and in the evening confirmed (special) two persons. On Thursday morning, I consecrated the new and beautiful church - edifice erected by the parish here — St. James' Church, Goshen; and in the evening confirmed two more persons. The style of architecture is the early English, and it has been strictly observed and carried out in all the details; and at a comparatively small cost, nearly all contributed within the bounds of the parish, and chiefly by the parishioners themselves. The side-windows of stained glass are memorial windows, contributed by individuals, to the memory of departed relatives. The triplet window, over the altar is rich in appropriate emblems, which, with a triplet window at the opposite end, came into the general expense. The building will seat about three hundred persons. It is of brick, and substantially built; and has at one corner a tower, to be surmounted hereafter by a spire; in all one hundred and twenty-five feet in height. It is a chaste

and beautiful structure, admirable for its elegant simplicity, and worthy of imitation for its comparative inexpensiveness. It is, above all, a most gratifying result of missionary labor. Nine years ago—I well remember the day, for it was bitterly cold, and I rode in a sleigh twelve miles, the same night after service to another missionary station—I first officiated in this county town, at the instance and earnest request of the only Episcopalian in the place, a most worthy lady. I continued to visit it and officiate, as often as I came into this part of the diocese, it being occasionally served by the missionary at Bristol. It was an exceedingly inauspicious and unpromising beginning, and on several visits I found only the solitary church-woman above mentioned. After a while there was a small increase; a few were presented for confirmation, two or three adults were baptized by me, and then the Lord's Supper was administered to four or five communicants, in the court-house, the place in which the services were held. Early in the enterprise, a Sunday-school was initiated by the lady before mentioned, and carried on regularly every Lord's Day, with the assistance of a zealous layman, and a few other ladies, whom she had succeeded in interesting in the good work. About four years ago a parish was organized, and gradual growth began to be manifested. And now, under the Divine blessing, through the faithful and efficient ministrations of the present rector and missionary, a church-edifice, one of the handsomest structures in the West, and surpassed by few of its dimensions at the East, has been erected and consecrated, and all, or nearly all, done within the parish itself. In the sermon I preached at the consecration, I said: "It gladdens my heart, after many years of painful anxiety, hoping almost against hope, to see such an end to so inauspicious and unpromising a beginning; an end I little expected, when on my first visit to this town, I found only one person who claimed to be of our communion, and for several after-years: but, one whose devotedness to the Church was based on principle, the result of careful investigation and firm conviction of its claims, and who, as a matter of duty, was diligent in exerting an influence in behalf of the Church, which bore good fruit; so good, that the happy consummation witnessed this day may be justly and truthfully said to have originated in that influence."

INDIANAPOLIS, *Dec. 15th, 1862.*

REV. AND DEAR SIR: I have just reached home from my Northern visitation, which extended to Bristol and Lima, at which latter place I officiated on Sunday last, and where I had expected to have administered confirmation to three or four, but did not, because of the severe storm, which prevented the candidates, who are in feeble health, from attending, they residing several miles distant, on a farm. The missionary, the Rev. Mr. Thompson, I was pleased to learn, was acceptable and useful, particularly so in the Sunday-school of the parish, to which he is zealously devoted, regarding it as a chief instrumentality, under the Divine blessing, of extending and permanently strengthening the Church.

At the two convocations I have recently met, in this city and at Goshen, in the address to the clergy, with which I usually close the convocation, I urged upon them renewed efforts to obtain contributions to missionary funds, and commended to their particular attention the *duty* devolved upon them in relation to the Advent appeal.

ILLINOIS.

Warsaw—Rev. W. L. Bostwick.

In submitting my report for the past three months, I will first mention that I have been absent from my charge some weeks. The object of my absence was three-fold: business, health, and also the obtaining aid for my church. If I had seen my way clear to make a trip east, I have no doubt I could have obtained sufficient aid to have carried out the improvement I have long desired for our little church—namely, a chancel and vestry-room. One hundred dollars, in addition to what was subscribed here, would have carried it through; but for want of that help, what was subscribed (conditionally) falls to the ground.

However, I live in hope. Although there has been much to discourage, there is surely something to encourage, in the fact that two of my oldest Sunday-school scholars received adult baptism on the occasion of our Bishop's visitation, and then, with two others of about the same age, went forward to receive the holy rite of confirmation.

It requires considerable determination

on the part of the young to take such a step, when so many around them—their seniors in years—by sad neglect and indifference, lead the other way.

And to me it was a very gratifying sight to see these four young persons (all about sixteen or seventeen years of age) come forward, in the face of believers and unbelievers, and avow themselves, henceforth, on the Lord's side. There are others in the Sunday-school already looking forward to the same rite; God grant that they too may yet show the ungodly how it is, while "the youths faint and are weary, and the young men utterly fall," that some renew their strength, and mount up "on wings as eagles, or run and are not weary, or walk and do not faint." If any one wishes to help a Sunday-school that deserves assistance, I would be glad of such aid for this one in the way of instruction-books, as well as library-books. My parishioners feel their resources well tried in the matter of ministerial support. They do not feel able to give much more. I can not make the Sunday-school what it should be for want of "material aid."

Carlinville, etc.—Rev. D. W. Dresser.

Since I last reported, the usual routine of work has proceeded as heretofore, with but little of special interest to be noted. The rumor, which I then gave, that the building of a church was in contemplation at Gillespie, has proved true. The church is not yet built, but the ground for it has been bought, plans procured, and the stone for the foundation quarried and laid on the ground. It is to be in Gothic style, of wood, and, according to the original intention, was to have cost about fifteen hundred dollars. But the war has so seriously deranged things, and so many have left the neighborhood as volunteers, that it has become doubtful whether that amount can be raised. They will either have to get help or abridge their plans somewhat, or else put up a part of the building, barely enough for use, now, and the remainder hereafter as they may be able. This last is what they contemplate at present.

On July 12th, at my request, the Bishop visited Gillespie, and I had the great pleasure, on that occasion, of presenting eight persons to receive confirmation; and nearly all of these have since received the com-

munion. When it is remembered that only some eighteen months have passed since the first service was held there, and that since then the services have been only occasional week-day services, it will be seen that Gillespie is a very promising point. It is my intention to try to devote more time to it hereafter.

One day during the summer, I passed on from Gillespie to Bunkerhill, a most lovely village, about ten miles beyond, and about twenty-five from this place. There I found a number of Church people anxious for the care of a minister. I officiated in the evening in the Congregational house of worship, and promised to visit them again. I found after the services that, in anticipation of my visit, they had practiced the chants, and were prepared to perform them. I think this also a promising point, and shall hereafter include it in my missionary round.

I have also occasionally officiated at other places outside of my proper charge, (Carlinville and Chesterfield,) but without any particular encouragement.

I have tried to prevail upon my people in Carlinville to undertake the building of a parsonage, but without success as yet. Many of them feel the hard times very sensibly; and if they could not build a church when times were better, I suppose I can not expect them to undertake a parsonage for the present.

However, we have here on hand about seventy-five dollars for the purchase of a communion-service, the proceeds of a festival given by the ladies in strawberry time. The Sunday-school, commenced a year ago, now has thirty scholars, and is doing well. I have also some books with which to begin a Sunday-school at Chesterfield, which I intend to do soon.

Here I must acknowledge myself under great obligations to several church societies for donations of Prayer-Books, Bibles, and other helps for my work. The Church Book Society, the Bishop White Prayer-Book Society, and the New-York Bible and Prayer-Book Society, have all promptly and kindly responded to my petitions at different times.

Arcola, etc.—Rev. J. W. Osborne.

During the past three months, I have devoted all the time I could well spare in making arrangements for building our new church; first, I have secured a subscription in cash and labor amounting to

one thousand dollars; second, one half of the cash subscription is paid in to our treasurer; third, we have bought sixty-five thousand bricks, at four dollars per thousand, at the kiln, about four miles from town, and we have paid the cash for them. Some of our brethren, whose subscription is payable in hauling, are now delivering the bricks on the church-lot, and piling them up nice and straight; fourth, my kind and much-beloved friend, William H. Osborne, Esq., the esteemed President of the Illinois Central Railroad Company, made us a present of four lots on the corner of two principal streets, in a central location, making a square of one hundred and sixty feet. We are now fencing in the church-lot with a strong board-fence, all of which is paid for. I will appoint a day next month for every man in town and county to meet, and we will dig up on the banks of the Okaw river (four miles from town) one hundred and fifty elm, ash, maple, locust, buck-eye and other trees, and plant them nicely (according to rule) in and around the church-lot, and thus make a "*big job*" an easy one. You will discover that we do not intend going in debt. We expect to build our church, finish it, have it consecrated, pay for it, and give God the glory. I have just finished my third round of pastoral visitation. What a delightful work to meet my sheep at home, and especially the lambs! I never leave a house without prayer. I have visited a very interesting little family, living in a very neat cottage, the last house on the east side of the town. A smiling, pretty little black-eyed boy met me at the door, and very kindly invited me to come in, saying: "Ma will be here presently." On entering the neat little parlor, I was pleased to notice every thing so very appropriate. There were the family Bible and Prayer-Book on the stand, and several standard volumes of the Church in their proper place. Just then, the lady of the house came in, and gave me a very cordial, warm-hearted welcome. Among other things, there was a beautiful engraving suspended from the wall. I approached it, and found it to be a likeness. I remarked: "This is a very beautiful likeness of a minister of Christ." "Yes, sir, — was my pastor at —. Oh! he is such a good man." Here the lady burst into a flood of tears, and, sitting down on a sofa, buried her face in her hands. My heart gave way, and I could but weep with those that weep.

In a little while the lady wiped her weeping eyes, and said: "I was at church twice last Sunday. I was so glad to see a minister of the Church in the pulpit once more. It was the happiest day that I have seen in the west. I am so glad we are to have regular service at Arcola." Let not my brethren in the east suppose, for a moment, that their members who come to the west will be lost to the Church. Not so, we will hunt them up; we will form them in little bands; we will preach to them the holy Gospel, and administer the holy sacraments; we will lead them on in the highway of holiness, gladly counting all things but loss, for the excellency of the knowledge of Christ Jesus our Lord. Brethren, pray for us.

—•••—
WISCONSIN.

Beaver Dam, etc.—Rev. L. D. Brainard.

SINCE my last report, I have been officiating as usual at Beaver Dam and Fox Lake, and have also held occasional evening services at Markisan, a small country village, some twenty-four miles west of Beaver Dam. The prospects of the church in Beaver Dam are about the same as when I last wrote you. One communicant has moved away; one church family has moved into the place; one Lutheran family, consisting of parents and six children, have joined our parish. The Lutheran minister, who lives at —, visits me often, and is now reading works on Episcopacy. May God direct his mind into healthful truth, that he may at last enter the true fold of the crucified Redeemer.

With gratitude I acknowledge the receipt of a very valuable box from Miss B—, of Hartford, Conn., containing clothing for family use, presents from Miss B— and two ladies of Christ's Church, and twenty dollars' worth of books for Sunday-school library; also sixty-four volumes for the same from Mrs. Leight, of New-York, (who has often cheered the heart of the poor western missionary by her timely and generous gifts;) also a box of instruction-books for the same from B—, Philadelphia.

I have received from the New-York Bible and Common Prayer-Book Society a donation of twenty-five Prayer-Books—the present was very acceptable and very timely. May God bless these kind and generous friends, long spare them to his

Church, and reward them for their noble deeds seven-fold in the world to come.

Two weeks ago I opened a private school, which I intend as soon as possible to turn into a true parish school; I have now eighteen scholars, and some more promised. The Romanists opened a school about the same time. They now have one hundred and twenty-five scholars; two nuns from Milwaukee are the teachers. If some generous friend—a lover of Christ and his Church—could give us one hundred dollars (more or less) per year, for two years, so that I could afford to hire a competent teacher to assist me in this school, we could afford to teach on as low terms as the Romanists now do, and many of the Protestant children who now go to them would, in preference, come to our school. I have found out, from experience, that the only true way to build up the Church in the west, is to train up the children in her good old ways, and then, when they are old, they will never desert her. It is a true saying, and one worthy of reflection: "If we gain the affections of the child, we shall soon gain the heart of the parents."

Please retain three dollars, a contribution here for Domestic Missions.

Menasha, etc.—Rev. S. Palmer.

Three months since, your missionary found himself ready for service in the field allotted to his care. Since that time he has been actively employed in the duties of his office; has held service thirty times; having a sermon each time with one exception. At Appleton, he has occupied the court-house for divine worship, and has gathered together fourteen communicants. The congregation is small, but is on the increase. One infant has been baptized. There is a good prospect of a thriving parish in this beautiful town. At Butte des Morts we have an excellent little church, erected by Rev. Mr. Telford; in it we have a very respectable congregation of about seventy-five people. No services had been held here for some time past, but we now have hopes that the parish will grow up to a prosperous condition. The number of communicants is eight. The marriage service was performed once in this place.

The church-building in Menasha is now being completed as speedily as possible, with funds procured by the former rector, (Rev. C. C. Edmunds,) before my arrival.

It will probably be in readiness for consecration early in November. I have had one funeral here. On the whole, the condition of these stations, which was deplorable three months ago, is now assuming a brighter aspect, and hopes are entertained of growth and prosperity, even in these disastrous days.

Hudson, etc.—Rev. A. B. Peabody.

By the grace of God I am fulfilling the labors of my field. I officiate on alternate Sundays, respectively, at Prescott, River Falls, and Hudson, and at Alden, Huntingdon, and Cedar Valley. I hold a Thursday evening service at a place known as Boardman and Bebee's, where there are some ten or twelve communicants.

Since the commencement of my work here, in the latter part of July, I have baptized one adult and three infants, and performed one marriage.

In a portion of my field there is much to encourage; in another portion the same can not be said.

In my January report I design to give a detailed account of the state of things at each of my points of labor.

I have been kindly furnished with a horse up to the present time free of charge, but the favor can not be continued much longer. I shall hope some friend may yet come to my aid. The Bishop has very generously given me twenty-five dollars for the purchase of a horse. Could I obtain one hundred or one hundred and twenty-five more, it would supply my necessity. If there is any one who would make the venture to let me have one hundred and fifty dollars, he shall have a deed of one hundred and twenty or one hundred and sixty acres of uncultivated land, which, however, is in the midst of settlements. This I propose as a matter of favor to me, and not of speculation to any one, although the land, lying as it does on a beautiful stream of water, will some time be of value, much beyond what it can now be obtained for.

In coming here, my household goods were exposed to a heavy storm of rain, which thoroughly wetted them, and being two weeks, in the hottest part of the summer, in the transportation, they were much damaged, and many articles of family clothing were ruined. Winter is approaching, and the expense of my journeying otherwise has made it impossible for me to supply the loss. We need that it should

be supplied, to be well prepared for the extreme cold of this Northern latitude. Could some of your charitable associations make up a box of clothing, it will be thankfully received. My family consists of wife and four children, between the ages of infancy and seven years. If one should be sent, let it be to Hudson, Wis.

Oakfield—Rev. Geo. Turner.

I hereby forward to you my quarterly report as missionary in this field, and in doing so I would state that I have endeavored to prosecute my work as your missionary up to this date. I am happy to state also, that, notwithstanding the influence of this unhappy war, in the removal of so many of our citizens from our midst, yet our congregations, in this place in particular, are uniformly good, and I trust the attachment to the services and doctrines of the Protestant Episcopal Church is increasing. Yet we are a mixed community, and the cry is heard: "I am for Paul; others, I am for Appollos." Strenuous efforts are being made to build up their denominational character, and, if possible, to make inroads upon our beloved Zion. Yet we, by the grace of God, hope to continue in the faithful discharge of our several duties, leaving the issue with Him who has said, for our condolence: "Lo! I am with you alway." "Upon this rock I will build my Church, and the gates of hell shall not prevail against it."

At Mayville we expect to increase the number of our services next Sunday, (Providence permitting.) We shall commence holding divine service morning and evening, instead, as heretofore, having one service only in the afternoon, as it is deemed more suitable and advantageous.

Superior—Rev. J. Williamson.

In reporting the state of this field, your missionary feels he has many reasons to be thankful.

Removed at a distance from the wars, which are now desolating portions of the Border States and the North-western frontier, we have here felt little of their sad effects, and our Church matters are progressing as favorably as could be expected. At the recent visit of our beloved Bishop, we had the pleasure of presenting ten persons for the ratification of their baptismal vows. His visit in this extreme and distant part of his diocese, amid many dis-appointments, and hardships, and some

danger, was not a little pleasing to us all, and will have a beneficial effect in "confirming the Church" in this place.

The zeal manifested in the welfare of the Church, and the promptness with which business matters are attended to, are very encouraging to your missionary. We have a good choir, who are punctual in their attendance on all the services. And two of our young men are untiring in their attention to every thing connected with the church. They take charge of the building—had it neatly cleaned and repaired this summer—attend to all the collections punctually, and even act as sexton and organ-blower. Thus we have every thing about the church promptly and carefully attended to without expense.

All these things are very encouraging to your missionary, and I hope they will appear so to the Missionary Committee.

MINNESOTA.

Shakopee, etc. — Rev. E. P. Gray.

I HAVE continued my usual services at Spring Lake and Carver, except for a few Sundays at Carver during the excitement and panic about the Indians. At that time, Shakopee was filled with refugees from apprehended Indian raids, who flocked in from every direction, including many from Carver. Some stopped not here, but fled to St. Paul, and in some instances from the state. This town was full to overflowing, and the doors of public and private houses were opened to receive the panic-stricken multitudes. Many German and other settlers took refuge in the unoccupied rooms and hall of the Court-House. Among these, I found two families of the church from Canada, who had had no opportunity to attend church for seven years. I baptized three children of one of these families. These people lived twelve miles from Henderson, the nearest point where church services have been held. I believe there are very many church-people scattered about the country, living thus without the ministrations of their mother Church. Such can only be reached, in our present circumstances, by itinerant missionaries, whose duty it will be to search for these scattered sheep in the wilderness, and provide for their spiritual wants. The unoccupied ground of the diocese ought to be covered and explored by such mission-

aries; otherwise many will be lost to error and irreligion.

It has been our intention to remove, rebuild, and enlarge our little church, and make it comfortable for winter use, as it is not now. I fear we shall be obliged to postpone our work for want of funds. The new foundation is begun, and two hundred dollars would enable us to go on and complete this really necessary work. The Bishop had encouraged us to hope for the means through his hands, but he has since informed us he is quite out of funds. We still hope, that through the liberality of the Church at large, the necessary help will be furnished.

I trust the Committee will be able to meet its obligations; or the missionaries in these parts will be sorely straitened.

St. Peter — Rev. E. Livermore.

I returned to my mission from the east in August, to find the whole of the northern and western part of the state in the greatest excitement from the breaking out of the Indian war. It would be impossible to convey to the minds of those remote from the scene, the terror and desolation which the rising of these savage tribes has produced throughout Minnesota. For several weeks, the farms in whole counties were deserted, and the towns crowded with the refugees in a state of complete destitution. Many have abandoned their desolate homes to return no more. The crops have suffered by neglect, and houses have been burned or pillaged. There will be much, very much suffering during the winter, and the means of relieving it, entirely inadequate without the contributions of the charitable elsewhere.

St. Peter is almost a frontier town, and for a time serious apprehensions were felt of an attack. These have in a great measure subsided; but many of our families have left for the winter, and their places, manifold, supplied by the population of the surrounding country. My little congregation is almost broken up; for several weeks our church was filled with those driven from their homes. We were only last Sunday able to resume our regular services, the attendance being mostly strangers. I hope I may be of some use during this winter in ministering to the temporal and spiritual wants of our distracted and suffering population, and that in the spring, our town may resume something of its former appearance. Any con-

tributions that may be sent by eastern friends for the relief of these suffering people, will be faithfully applied by me to that purpose.

While this outbreak will affect most disastrously our Indian missions, and oppress with sadness the warm hearts of these engaged in them, there is nothing really in it to discourage efforts to convert these neglected people. Many incidents might be mentioned to show that the seed of divine truth has fallen upon good ground, and was ready to bring forth fruit an hundred-fold, had not the efforts of our missionaries been thwarted by evil influences.

Crow Wing, etc. — Rev. E. S. Peake.

Our young state has had a new and severe trial within the past five weeks. The actual war begun by the Sioux, with its barbarous atrocities, and the depredations committed by some of the Chippewas at the same time, caused great alarm on all the border.

Hundreds of families fled from their homes, leaving their grain and crops to perish. The effect will be to leave great numbers without the necessaries of life, at the beginning of a long northern winter. The hand of charity must be extended both at home and from abroad, to relieve them.

All that has ever been done to enlighten the Chippewas, and convince them that we loved them for Christ's sake, and desired to promote their temporal and spiritual advancement, has been amply repaid in the exhibition of conservative and friendly feeling among them, checking and restraining the few violent spirits who wished to involve them in war. The Chippewas of Mille Lake, Sandy Lake and Red Lake, and the old Chief, Bad-Boy, of Gull Lake, refused to listen to the conspirators, and many who remained with them did so by constraint, and opposed all hostile measures. Military guards were stationed to prevent any one from leaving. Our Missionary at St. Columba, Enmegabowh, escaped, with his family and some Christian Indians, by night in canoes. Every thing about the mission-house and church was appropriated, or broken up, by the band known as the Pillagers, except such things as were previously removed by two of the members of the congregation.

After terms of peace were made, and the Indians had dispersed, a Christian woman, named Susannah, brought to us the com-

munion set, surplice and lectern-cover, and told us of another woman who had preserved the sacred book from the Church.

The little band that had gathered around our Indian deacon is saddened, but not disheartened, and even those who have committed the depredations now blame their leaders and regret their folly.

At Crow-Wing, nothing has been harmed, though the place was for a time under martial law, and occupied by troops. We have celebrated the service of the church here, on the alternate Sundays as usual.

On the seventh Sunday after Trinity, the Rev. John Elwell was admitted to Deacons' orders, and since then the station at Little Falls has been left in a measure under his charge. The two weeks following were spent in travelling with Bishop Whipple through the Indian country to Red Lake, one hundred and fifty miles to the north. At Little Falls, two persons received the ordinance of confirmation, and were admitted to the holy communion.

Rochester, etc. — Rev. C. Woodward.

By an announcement of the Bishop, I recently made a missionary excursion through Olmstead, Fillmore and Mower counties, as far as the Iowa line. On my way I learned, by inquiry, of quite a number of English families, scattered here and there over the prairies. Some of these I called upon, and found them generally more or less attached to the Church of their forefathers; but, deprived now for many years of its ministrations, going as usual astray either to religious indifference or to sectarian skepticism and infidelity.

It so happened that the Indian war excitement was just then at its height; exaggerated reports of the massacres then being perpetrated by the savages along the frontier, were brought in by excited messengers, and thus the whole community was thrown into a fearful panic. The more terrified had gone so far as to desert their homes and half-gathered harvests; some had hastily packed their wagons and started for the Mississippi, and others were preparing to go, believing their only safety was beyond this barrier.

A little log house, situated just at the source of the "Upper Iowa" river, terminated my journey; this was the humble home of an Irish family, consisting of an

aged couple, two sons, a daughter, daughter-in-law, and an infant child. It was this family that the Bishop referred to in his conventional address, as having seen them "camped" beside the school-house at Hamilton, Fillmore County, awaiting the time of divine service, "having travelled twenty-two miles with an ox-team across the prairies, to have their infant baptized, and one of their number confirmed," and as a reward for whose love "for Christ and his Church" thus manifested, he devised for their sakes especially this missionary visit. Here, then, I held divine service, and preached to quite a congregation, gathered from the neighborhood, and afterwards administered the Holy Eucharist to the household of six communicants. They seemed very grateful for this pastoral attention, and loaded me with blessings in true Irish style, at my departure.

To shorten somewhat my journey back, I took, by direction, a "blind track" across a magnificent prairie, driving full fifteen miles without seeing a human habitation. The surface was beautifully undulating, with here and there little knolls of verdure, having in the distance somewhat the appearance of the "barrows" on Salisbury Plain. But I am sure the old shepherd never led his sheep into such pasturage as this — wild meadows as high as my carriage, and stretching away on all sides, to the distant horizon, to remain uncropped save by the prairie-fire.

There is a vast area of country in this part of the state, including many pleasant hamlets and thriving villages, without so much as a single itinerant missionary to look up and care for the scattered sheep of our fold. Who is to do this blessed work, and when? Some say, "Give us more men; increase the ministry." But the difficulty is not even so met; there is room, and there is work enough for double and treble the number of clergy we now have in Minnesota. But this number, however efficient they might be in themselves, as regards their ability, education or devotion to their sacred work, would by useless unless from some other employment, or from some exterior source, they could, for a number of years at least, furnish their own support. Here, as elsewhere, the great difficulty with the clergy generally is, "to get a living" for themselves and families without turning to some secular occupation or other for it. Just as soon as a reasonable hope can be entertained that those who, by the vows of

ordination, assume the responsibilities and incur the disabilities of the Christian ministry, will have an adequate or even decent maintenance, the ranks of the clergy will be filled. There are able and pious men enough ready and disposed to engage in the parochial and missionary work of the Church, so soon as this assurance can be given. But this certainly can not be here. Men may "wait at the altar," and, if they will so to lose their life for Christ's sake, may die at it, but live of it they can not. The thing is impossible. Beyond the missionary stipend, a living must be picked up precariously, and with mortifying effort.

Since my last quarterly report, two adults and nine children have received holy baptism. The building of our chapel proceeds but slowly, the times being so exceedingly adverse for such work. I acknowledge gratefully the receipt of a package of "Short Sermons" from my old friend, Rev. J. N. Norton, D.D., of Frankfort, Kentucky, for missionary use.

NEBRASKA.

Decatur — Rev. Algernon Batte.

LAST fall, Bishop Talbot visited this place, and held one or two services, whereupon the people offered to erect a church-building, provided he would raise three hundred dollars to buy the lumber, and send them a clergyman. This the Bishop agreed to do, and upon his visit east, soon after sent the required sum. Steps were immediately taken to get the lumber, and put up the building, but a hard, long winter coming on, they were able only to get the lumber on the ground. The following spring was very backward, so that when the weather became suitable for building, the people, who are mostly new settlers, were compelled to commence making preparations for their crops. The carpenters, too, who had promised to do most of the work free of charge, if the building could have been commenced late in the fall, or early in spring, now found themselves crowded with work, principally cash jobs, which justice to their families required them to do. The consequence was, that the spring passed and summer commenced without any further steps being taken toward the completion of the enterprise.

Such was the condition of affairs when I arrived on the eighteenth of last June, having been stationed here by the Bishop.

A few days were sufficient to satisfy me that unless more assistance could be rendered by him, the enterprise must either fall through or be greatly delayed. He was then on his great western visitation. His unexpected return, however, gave a new aspect to our affairs. Upon learning the condition we were placed in, he immediately came up, arriving on Saturday afternoon, the twenty-third of August. He preached twice on Sunday, and spent Monday in seeing the carpenters, and making preparations for immediate work. Tuesday morning found the good work begun. The Bishop remained with us until the close of the week, when a previous appointment compelled him to go below. After his departure, the work was carried on at intervals, until the building was inclosed.

We hope to finish it for use late this fall. Mr. L——, one of our vestrymen, has donated eighty acres of land; this we shall get the Bishop to dispose of while east, and with the proceeds have the inside work completed. I will send him the deed in a few days. Mr. L—— has also given another eighty acres, the proceeds of which are to be used in the purchase of a bell.

As to the future prospects of our beloved church in this place, I must say they are very flattering. Her services are well attended, and the people take an interest in them far beyond what I had expected. When I came, not more than one or two knew any thing whatever of her worship, and they were not brought up in the church; now the responses are full and audible, as much so as in any old parish.

I found, on my arrival, no communicants, and I mention what to you may be surprising, that in a place of only about twenty families, there are thirteen different sects represented. I look upon this, therefore, as being the place for planting the Church. Ours is the only church-building in town, and ours are the only regular services held.

On the eleventh Sunday after Trinity, I baptized two adults, and at the next visitation of the Bishop, which will be about the first of December, I expect to have a small class of four persons for confirmation. This is a small beginning, but we hope for better things in the future. A very intelligent church-family are coming here this fall; they will be of great service to me, for I need their assistance very much. Heretofore, I have had to do every thing myself, there being no one sufficiently ac-

quainted with the church to render me any assistance.

I have no Sunday-school as yet. I did not have any books until the Bishop brought them at his last visit; since which time, having to labor upon the church-building, and prepare for the Sunday services, I have had no time to get the children together, and organize in the way I wish to commence. I shall, however, do so now very soon.

You may have heard wonderful stories of Indian outrages in the west, of late; as far as our own section is concerned, they are all false. There are not now, and have not been, the least apprehensions on the part of our citizens. It is true some speculators and bad men above us endeavored to raise an excitement for the purpose of making money, but their failure has been as signal as their intention was wicked.

Would it not be well, for the benefit of church-people, to call the attention of emigrants to this point, through our church-papers? Many church-families come out to the west, and locate where they do not hear the church-services once in two or three years. At this point, they can have them every Sunday, besides coming to as lovely a country as there is in the west. The prospective importance of this point is as fair as any other point on the Missouri River, west of the Missouri State-line. The Cedar Rapids and Missouri Railroad Corporation is now the only line one west of the Mississippi River; their road is gradually approaching our place, even in these times of civil war. When it reaches us, Decatur will be a place of considerable importance, and the surrounding country offers inducements to the farmer not given elsewhere.

Omaha — Rev. O. C. Dake.

By permission of divine Providence, I undertook duty as a minister resident at Omaha, and monthly itinerant to Bellevue, on the sixteenth of last June. The tangible results of this first quarter are: confirmation, 1; baptisms, adult, 1; infants 7—8. marriage, 1; burials, 4. I can not restrain expression of utter insufficiency for the great and responsible position of seeker after souls. I go forward in no strength of my own, but in His who redeemed and called me into his service: mine be toil and obedience; His, all right results!

The shifting character of population upon this frontier renders impossible the

establishment of a self-supporting parish, until years of labor and of grace have passed away. Thirty-three families, at one time or another, registered as Episcopalians, have removed from among us. Ah! could we but keep those whom we learn to love! But our efforts are for the Church at large, and they whom we lose go to gladden and prosper other parishes. It is cheering to reflect they are still within the fold, still members of the visible body of Christ, and that their sojourn with us has been not only for their own benefit, but also for the permanent rooting of the Church in this locality. Our numerical force of communicants at present, is: males, 10; females, 21—total, 31. We hope to increase this number by a few confirmations, at the next Episcopal visitation.

The rising importance of Omaha demands the most strenuous exertions of its missionary, and the heartiest religious sympathy of the whole Church. It is at once the capital of the Territory, a most thriving commercial center, and the probable eastern terminus of a Pacific railroad. It contains a large number of wholesale stores and manufacturing establishments, banks, offices, and commodious hotels. Heavy trains of freight for Salt Lake, Denver, all the mining districts, and the bud-

ding towns of the interior, are constantly departing hence; and hither arrive quantities of gold-dust, grain, hides, wool, and farm-products. Several steamboats ply regularly between Omaha and the Hannibal and St. Joseph Railroad—navigation below being practically closed by guerrilla dangers of the war. In times of peace, this city is the usual destination of what are termed "through-boats" from St. Louis. Temporarily, Omaha in common with every town on the river, suffers in the convenience, though not in the extent of its commerce by the rebel blockade, which exists in central and western Missouri. But this, we hope, can not last long; order must speedily come forth, trade and travel follow their natural channel, and the emigrant come to his western home in unimpeded safety.

Bellevue, formerly the site of the Presbyterian Mission to the Omaha Indians, is a pleasant and promising town on the river, twelve miles below Omaha. It is the county-seat of Sarpy County. We have an organized parish there, St. James, and, I think, fourteen communicants; truly a good beginning, and, I have no doubt, a stable. I have held six services in Bellevue during the quarter, at which attendance averaged about sixty persons.

ACKNOWLEDGMENTS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from October 1st to December 20th, 1862.

Maine.

<i>Gardiner</i> —Christ,	\$55 00	
<i>Portland</i> —Trinity,	10 00	\$65 00

New-Hampshire.

<i>Hanover</i> —St. Thomas',	4 20	
<i>Portsmouth</i> —St. John's,	31 00	35 20

Vermont.

<i>Hydeville</i> —St. James',	3 05	
<i>Northfield</i> —St. Mary's, "J. I. B.",	20 00	
<i>Rutland</i> —Trinity,	32 00	
<i>St. Albans</i> —St. Luke's,	10 00	
<i>West-Rutland</i> —Grace,	1 29	66 87

Massachusetts.

<i>Amesbury</i> —St. James',	10 00	
<i>Boston</i> —Advent,	63 00	
Messiah,	42 00	
St. Stephen's, Rev. Dr. Wells, for Bp. Talbot's M., \$15; Bp. Whipple's M., \$15; Miss C. L. Wells, for Bp. Talbot's M., \$10; Bp. Whipple's M., \$10,	50 00	
<i>Dorchester</i> —St. Mary's,	112 70	
<i>Hopkinton</i> —St. Paul's,	7 00	
<i>Lanesboro'</i> —St. Luke's,	8 00	
<i>Lowell</i> —St. Anne's,	73 06	

Salem—St. Peter's, a member for Bp.

Whipple's M.,	\$5 00	
<i>Somerville</i> —Emmanuel,	5 00	
<i>Taunton</i> —St. Thomas',	15 00	\$390 76

Rhode-Island.

<i>Providence</i> —St. Andrew's,	40 00	
St. John's Morning S. S., q'r's pledge to Iowa, to Dec. 1st, \$125; part of col., \$96, for gen'l purposes; and \$112.50 for Iowa, \$208.50,	333 50	873 50

Connecticut.

<i>A Friend to Missions</i> ,	5 00	
<i>Bristol</i> —Trinity,	10 00	
<i>Brookfield</i> —St. Paul's,	8 50	
<i>Cheshire</i> —St. Peter's,	10 00	
<i>Danbury</i> —St. James',	13 45	
<i>Hartford</i> —Christ,	54 21	
<i>Litchfield</i> —St. Michael's,	22 00	
<i>Middletown</i> —Holy Trinity, (part of col.,) gen'l, \$12; for Bp. Whipple's M., \$5; A Friend to Missions, \$20.,	37 00	
<i>New-London</i> —St. James', gen'l, \$71; for Wabashan Mission, \$25,	96 00	
<i>New-Milford</i> —St. John's,	26 16	
<i>Newtown</i> —Trinity,	16 16	
<i>Southport</i> —Trinity,	26 99	
<i>Wallingford</i> —St. Paul's,	50 00	
<i>Weston</i> —Emmanuel,	8 00	
<i>Windser</i> —St. Gabriel's,	6 00	389 47

New-York.

Athens—Trinity,	\$5 00
Brooklyn—St. John's, Dr. Otto Rotton,	1 00
Cloee—Staten Island—Advent,	1 00
Cohoes—St. John's,	10 00
Delhi—St. John's,	18 83
Malone—St. Mark's,	4 15
Monticello—St. John's,	5 00
Morris—Zion,	14 13
New-Brighton—Christ,	34 02
New-York—All Angels,	1 00
Ascension, a member, a thank-off,	5 00
Incarnation,	252 80
St. Thomas, spec'l for Bp. Talbot,	25 00
"E," seventh quarterly payment for support of a miss'y in Minn.,	50 00
"E," \$100; "A lady," \$100,	200 00
Trinity Parish, Mrs. E. W. Laight,	50 00
Piermont—Christ,	2 50
Poughkeepsie—St. Peter's,	23 50
Poughkeepsie—Christ,	153 00
Holy Comforter,	15 00
St. Paul's,	20 00
Rhinebeck—Messiah,	18 92
Saratoga Springs—Bethesda,	9 10
Saugerties—Trinity, Miss Isham, of Malden, \$5, and Mrs. Isham, of Malden, for a S. S. Library, \$15,	20 00
Somers—St. Luke's,	3 00
Troy—St. Paul's,	130 35
Williamsburgh—St. Mark's, spec'l for Bp. Talbot,	50 00\$1182 85

Western New-York.

Albion—Christ,	1 00
Lockport—Christ,	5 00
Niagara Falls—De Vaux College,	5 00
Oakfield—St. Michael's,	1 00
Palmyra—Zion S. S.,	5 30
Rochester—Grace,	5 00
Sherburne—Christ,	3 24
Utica—Calvary,	5 00 30 54

New-Jersey.

Bloomfield—Christ,	2 45
Camden—St. Paul's for Mr. Talbot's M.	10 00
Jersey City—Grace, sp'l for Bp. Whip-	
ple,	43 80
Newark—St. Philip's,	1 00
New-Brunswick—Christ,	11 83
Red Bank—Trinity,	6 00 74 53

Pennsylvania.

Douglassville—St. Gabriel's,	12 54
Eckley—St. James',	5 00
Erie—St. Paul's,	16 00
Germantown—Christ, "C. M. B.,"	25 00
St. Luke's, a member,	50 00
Kingsessing—St. James',	10 00
Meadville—Christ,	16 00
Philadelphia—St. Andrew's, gen'l, \$32; for Bp. Whipple's Ind. Miss., \$50, and Faribault, \$5,	87 00
St. Luke's, for use in Iowa and Kansas, under direction of the Bp.	400 00
St. Peter's, an. coll. (sp'l for Bp. Tal-	
bot, \$20,	773 80
"A lady,"	5 00
Philadelphia (West)—Our Saviour S. S.,	25 00
Pike—St. Matthew's,	3 00
Pottstown—Christ, \$14.39; (Sept. 23d, in memory, \$1; Nov. 16, 2d birth-day, \$1; 15th Dec., in memory, \$5), \$1,	21 39
Pottsville—Trinity,	10 08
Radnor—St. David's,	14 75
Sunbury—St. Matthew's,	5 10
Whitemarsh—St. Thomas',	11 00 1495 16

Delaware.

Claymont—Ascension,	\$15 00
Leves—St. Peter's,	9 00
New-Castle—Emmanuel,	29 31 \$53 31

Maryland.

Baltimore—St. Luke's,	64 00
Josiah Kroesen,	4 61
Berlin—Worcester Parish,	10 00
Bladensburg—St. Luke's, B. S.	
Lounds, gen'l, \$4; Nashota, \$2,	6 00
Cecil Co.—St. Mark's Chapel,	5 00
D. C., Georgetown—St. John's, t,	25 00
Washington—"Sigma,"	30 00
Easton—St. Michael's, Miss Forman,	10 00
Hagerstown—St. John's,	1 00
"A Maryland Churchwoman,"	5 00 160 61

Ohio.

Cuyahoga Falls—St. John's,	8 00
Gambier—Harcourt P., "G.T.B.," \$25;	
"E. C. B.," \$5,	80 00
Medina—St. Paul's,	10 00 43 00

Illinois.

Chicago—St. James', sp'l for Bp.	
Whipple,	125 00
Limestone—Christ,	2 05
Robin's Nest—Christ,	7 00
Farmington—Calvary,	8 00 142 05

Indiana.

Fort Wayne—Anonymous,	5 00
Lima—St. Mark's,	8 00
Madison—Christ,	7 50
New-Albany—St. Paul's,	5 50
South-Bend,	2 00 23 00

Kentucky.

Frankfort—Ascension,	25 00
Jefferson Co.—St. Matthew's,	28 80
Versailles—St. John's,	40 00 93 80

Michigan.

Dexter—St. James',	4 15
Kalamazoo—St. John's S. S.,	4 35 8 50

Missouri.

Sharpsburg—St. Jude's,	10 00
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Wisconsin.

Bearer Dam—St. Mark's,	3 00
Sheboygan—Grace,	8 00 11 00

Iowa.

Iowa City—Orphans' Home,	1 00
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Minnesota.

Rochester—Calvary,	1 50
Shakopee—St. Peter's, "G.,"	2 00 3 50

Washington Territory.

Fort Vancouver—St. Luke's,	40 00
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Miscellaneous.

Collection at opening of Gen'l Con- vention in St. John's Chapel, t,	39 54
Collection at close of ditto, t,	51 82
Collection after Annual Sermon before the Board, at Ascension Church, t,	80 08
Collection at Missionary Meeting, in Ascension Church, gen'l, t, \$86.78; for Colorado, \$3; "Dom.," \$10,	99 73
Interest on the Lorillard Fund,	850 00
on Voorhies Bond,	90 00
"F. A. C.," \$1; "T. R. I.," \$10; "A la- dy," t, \$2,	13 00
"J. E. R.," sp'l for Bp. Talbot, \$3; Ano- nymous, sp'l, for Bp. Talbot, \$2,	5 00 729 22
Total,	\$5,375 92

CORRECTION.—In the Annual Table, p. 382, column for 1862, the amount from Rouse's Point, N. Y., should be \$12.20. At p. 390, for St. Luke's, Baltimore, the Annual Average should be 21 cts. to each communicant.

Epiphany.

STATEMENT AND APPEAL OF THE FOREIGN COMMITTEE OF THE BOARD OF MISSIONS.

NEW-YORK, JANUARY, 1863.

TO THE BISHOPS, CLERGY, AND LAITY:

Brethren: THE REPORT OF THE FOREIGN COMMITTEE to the Board of Missions in October last, exhibits the fact that the Committee had, with all proper prudence, so curtailed their appropriations for the year 1862, as to bring the Missions to the lowest scale of expenditure compatible with protection against serious damage.

The same Report presented the additional fact that the amount necessary to meet that expenditure had not been realized in contributions to their treasury.

The result of this, as shown in the same Report, was a balance of \$8,500 due to their Treasurer for advances made by him.

The difficulty and embarrassment arising out of this deficiency have been greatly increased by the smallness of receipts during the months which have since passed, while at the same time the necessity has existed of providing for the current expenses of the several Missions.

In addition to this, there is a formidable difficulty arising out of the present deranged state of the currency of our country, involving a very heavy loss on Bills of Exchange, the only form of remitting, to several of the Missions, within reach of the Committee.

So that while, for example, the missionary force in China and Japan has been greatly reduced by removals and deaths, still the fact just mentioned makes the outlay there necessarily large.

The Committee do not deem it possible further to curtail the work, without impairing materially its efficiency and losing much of that which has been already gained. To pay up the arrearage already accrued, and to carry

the Missions through this year, will require, as nearly as can now be estimated, \$64,500.

In these times of distress, while the nation is involved in Civil War, *will it be possible to obtain the sum needed?*

We answer, *It will be possible*, if the lessons of the times have their designed effect, in increased devotion to the interests of Christ's kingdom, and in more faithful stewardship in the worldly things with which God has blessed us.

It will be possible, if there be in the hearts of God's people any just sense of that goodness which has caused "our garners to be full and plenteous with all manner of store," supplying not only our own necessities, but overflowing in a bountiful measure of good to suffering people in other lands.

It will be possible, if *this* fact be duly considered, namely: that notwithstanding the terrible nature and awful proportions of the struggle in which the nation is engaged, filling some portions of the land with ruin and desolation, still here, where our lot is cast, there is prosperity in business relations, and a wide field for the active employment of the people in the various avocations of life; and, better still, there is the full, free, and uninterrupted enjoyment of our ordinary religious privileges.

When it is thus seen how God, in the midst of judgment, has so signally remembered mercy and withheld from us, individually, the measure of chastisement which our sins deserve, then it can not but be that the promptings of gratitude will open our hands to the bestowal of offerings measured at least in some small degree to the magnitude of the mercies of which we are the recipients.

H. POTTER,	}	<i>Foreign Committee.</i>
JOHN COTTON SMITH,		
A. H. VINTON,		
W. A. MUILENBERG,		
M. A. DE WOLFE HOWE,		
S. D. DENISON,		
STEWART BROWN,		
LEWIS CURTIS,		
JAMES F. DE PEYSTER,		
F. S. WINSTON,		
J. S. ASPINWALL.		

REMITTANCES TO BE MADE TO JAMES S. ASPINWALL, ESQ., 86 WILLIAM STREET, NEW-YORK.

FOREIGN MISSIONS

OF THE

Protestant Episcopal Church.

JANUARY, 1863.

CHINA.

Death of Mrs. D. D. Smith.

IN a foot-note appended to the Annual Report of the Foreign Committee, published in the last number of the *SPIRIT OF MISSIONS*, mention was made of the death of Mrs. Smith, the sad intelligence of this event being received during the late session of the Board of Missions.

Mrs. Smith was a faithful and devoted missionary, and her death has added to that long list of heavy afflictions which have overtaken the mission in China during the last year.

The Rev. Mr. Smith and Mrs. Smith, together with the Rev. Mr. Parker and Mrs. Parker, opened, about two years since, a new station in the north of China, near the Gulf of Peechee. They were greatly pleased with the character of the field, and Mrs. Smith found her health much benefited by the change.

Here together they labored, until Mr. Parker was killed in an incursion of the insurgents; shortly after which event Mrs. Parker left China. Mr. and Mrs. Smith determined to continue their work, and were laboring successfully until July last, when that region was visited by cholera, to which fearful disease she fell a victim on the 14th of that month.

Mr. Smith being thus left alone, with the charge of an infant daughter, has, under the advice of Bishop Boone, returned to Shanghai.

The following notes from Bishop Boone and the Rev. Mr. Smith conveyed the sad intelligence mentioned above :

Note from Bishop Boone.

SHANGHAI, *Aug. 2d*, 1862.

MY DEAR BROTHER: I have very melancholy tidings to communicate. Our Chefoo mission has been sadly afflicted. Our dear Mrs. Smith has been carried off by

cholera, which has been prevailing throughout China to a fearful extent.

She had been for a fortnight nursing the widow of the late Mr. Holmes, who was murdered at the same time with our beloved Parker, and had returned home, worn out and exhausted by the service, when

sho was attacked by the fell destroyer. The call came at eleven o'clock at night, and by the next morning the spirit was released, and took its flight no doubt to Paradise.

It has been a great blow to us. Mrs. Smith had endeared herself to every one of us, and we mourn her early and sudden removal from so promising a field of usefulness, from the bosom of so happy a family. To our dear brother Smith it is a great loss indeed. Mrs. Boone has written to him to offer to take charge of his little girl, and I shall write to advise him to come down to us himself, as it is too much for him to undertake a mission up there by himself, and we are short-handed here.

We were told a week ago that a single coffin-shop in the city had sold five thousand coffins within a month. Our Chinese friends reckon the mortality in this place at twenty thousand. It is very depressing to the spirits to pass through such scenes.

Note from Rev. Mr. Smith.

CHOOKIE, *July 22d*, 1862.

REV. AND DEAR BROTHER: I write only a line from the midst of deep affliction, to tell you of the death of my dear wife. She was suddenly seized with cholera on the night of Sunday, the 13th inst., and died at six A.M. Monday morning. She died very quietly. She had the best medical assistance from the very first, but it was of no avail. I scarcely know what to do. The disease is raging around us. Very many have died in the neighboring towns. I have heard, but I doubt it, that twenty-six died in this village during the last twenty-four hours. Since my wife's death, Mrs. Boulionre, in Yentai, the wife of a French Protestant missionary, has also died. Also a child of Mr. Hall, an English Baptist. Mr. Hall is himself now ill with it, and not out of danger. A few minutes ago a messenger arrived to call my guest, Dr. McCartee, in to see another lady who is supposed to be dying—Mrs. Holmes, the widow of the poor gentleman who was murdered last fall at the same time that Mr. Parker was killed.

These are terrible times, but we put our whole trust in God, who only doeth right.

I know not what I shall do about myself and my little Fanny. If all goes well, I shall before long be enabled to decide.

Mr. and Mrs. Keith.

The following extract from a letter recently received from Miss Emma Jones, who was for many years connected with the mission in China, will be read with deep interest:

"What a succession of afflictions have fallen upon our beloved mission! Before bearing of the heavy loss sustained in the death of Mr. and Mrs. Keith, they are communicating to us the sad news that dear Mrs. Smith has been taken from their midst. Thus in one year have four valued members been removed from the already reduced number.

"Dear, pure-hearted Mr. Keith, how blessed he is now, for the promise is, that 'such shall see God.' But, ah! how long will it be ere his place in the mission can be filled? Though he sleeps in Jesus, his works will, I trust, speak to hundreds and thousands of the poor Chinese. He began to aid in the instruction of the young before he could either speak or write.

"Perhaps an anecdote respecting our dear departed may interest you. After I removed to the girls' school-house, and before it was filled, I felt so relieved of heavy duties pressing on me, that I wished to carry out a desire I had formed to do something for the many poor little children I saw about us, but who were not fit for the boarding-school. I mentioned to Mr. Keith my wish, and said, if I had a hundred dollars to spare, I would hire a room and try for a year what could be done with them. The next day he brought me the sum, saying he was but too happy in being able to aid me, as he could do so little himself.

"This was the beginning of the girls' day-schools, which dear Mrs. Keith carried out so efficiently. Indeed, in all good things they were of one mind, and to them both the mission is indebted for their most useful translations, and their pious deepened with their usefulness. For the mission I mourn, and for myself personally, for they were among my best friends."

GREECE.

Letter from the Rev. Dr. Hill.

ATHENS, *Sept. 1st*, 1862.

REV. AND DEAR BROTHER: Our work, so far as the maintenance of our schools

is concerned, is about to commence, after an interval of some weeks, (since 10th July, when we dismissed them, as usual, for the summer vacation.) It is my intention to concentrate them as much as possible without diminishing their influence; but the dark cloud which has for eighteen months past enveloped our country, causes us many misgivings for the future, and we know not how we may be affected by the breaking up of all those bonds which united us as Christians and as churchmen. The troubles at home press very heavy on our hearts—perhaps even heavier than they are felt at home, inasmuch as we need the excitement of what is passing before you every day. Here we have to wait from week to week, often in the greatest suspense, without any cheering surmise, or even any well-invented rumor, to relieve our anxiety. We endeavor “to stand firm in our lot,” praying daily unto the Lord God of hosts to send some angel of good to arrest the plague that threatens to lay desolate our once fair heritage. And it is with no slight feeling of gratitude we can say, under all the adverse circumstances which have befallen our beloved country, and which must have so greatly affected the prosperity of the Church at home: “Hitherto hath the Lord helped”! Amidst all our anxiety respecting our mission, we have had much, very much, to encourage us in the assurance that our efforts for the spiritual improvement of this people have not been in vain. We see the fruits of our early labors now in our daily intercourse with those around us. I have had occasion of late more than ever to observe the tranquillizing effect of the simple preaching of the word of God upon the hearts of those whom God has bowed down with affliction. These had sought in vain for comfort and consolation in the dead letter of Christianity to which they have long been accustomed; and it is really affecting to see the almost child-like simplicity with which the pure word of God is received, and the surprise they exhibit when passages of Scripture are pointed out to them, applicable to their individual circumstances. Such texts as these, “When my father and my mother forsake me, then the Lord will take me up;” “Leave thy fatherless children, I will preserve them alive: and let thy widows trust in me, saith the Lord;” “For thy Maker is thy husband: the Lord of Hosts is his name,” etc.; “A bruised reed shall he not break, and the smoking flax

shall he not quench;” such and similar texts, applicable to mourners suffering under the loss of parents, children, husbands, wives, have been wonderfully blessed and accompanied by suitable remarks.

Some little time ago, an incident occurred which will give you a good idea of my manner of preaching the Gospel, and will make you understand what opportunities are afforded us of instruction altogether apart from the regular lessons in our schools. I was called upon to accompany Miss Mulligan (on the arrival of her trunks from Smyrna) to our Custom-House. While waiting in a private room till the formalities were gone through with, one of the principal officers, a highly respectable gentleman, a man of good education, recounted to me some of his afflictions—the loss of his wife, quite recently, and of two or three children some time before, and that he was left now with an only child. He spoke with that kind of submissiveness which we always hear from a Mohammedan who resolves the will of God into fatality, and bows to it because he can not reverse it; with a theoretical belief in the doctrine of a future life, but destitute of the power and comfort of a faith which bears the Christian believer up under a load of affliction, and causes him to esteem them as “light” and “transitory,” filling his heart with the hope of a “far more exceeding and eternal weight of glory.” He listened with marked attention to my remarks, which naturally took this turn; but when, to enforce my arguments for consolation under bereavements, I spoke of a reunion with our departed friends, and the recognition of each other in the happy land, he interrupted me with cagerness, and asked me if I really believed this. I said: “Certainly, I believe it.” “Can you prove it to me?” said he. “I can fill my mouth with arguments,” I replied, “but the Spirit of God only can make them available to persuade you.” I then addressed myself to this point seriously, during which he was much affected. Others stood by and listened; but as we were interrupted by public business, I promised to send him one of my sermons in Greek, (2 Sam. 12: 22, 23,) in which the subject is fully discussed. I sent it to him, and along with it a copy of the Psalms in ancient Greek (marking many of them as suitable to his state of mind) and a volume of consoling subjects, also

in Greek. He sent me a most kind acknowledgment, expressing his appreciation of the truth of the doctrine, and of the comfort he had derived from it.

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AFRICA.

Extracts from Bishop Payne's Letters.

Cavalla, Sept. 11th, 1862.

REV. AND DEAR BROTHER: I am able at last to acknowledge your favor per brig Ocean Eagle, which arrived at Cape Palmas some ten days ago.

Edward Neufville (a native African youth who returned to Cape Palmas on this vessel) we are glad to receive with the appearance of having received much benefit and little injury. He looks to the ministry, remains here for the present, and recited to me to-day. Let us pray that he may be truly called of our Lord Jesus Christ.

OUR MISSION.—It is a great comfort to be able to communicate with you by every mail. It seems to bring us very near to your Committee, as it should to the Church generally. And if God shall please to fill us with the Spirit of life, every arrival from Africa should excite Committee and Church to an increase of faith and love and effort in our behalf, as every mail-day here should bear us forward on the upwelling and out-flowing sympathy and prayers and contributions of the Church. The Lord grant us such intercourse.

A month here seems to make but little difference in the general aspects of our work. But we have the comfort to see that God does not allow the faith of the missionaries to fail, while he grants to converts an increase of faith, hope, and charity. In this connection, it gives me much pleasure to testify to the faithfulness of Mr. Jones, (native minister,) who, in my feeble state of health, exerts himself greatly to supply my lack of service. He has just returned from that portion of our district lying on the Cavalla River—Babo and Gitatabo.

We have determined to send the Rev. Mr. Wilcox to Sinoe, thinking him and his wife better suited to that particular field than any other. Moreover, the war which has broken out at Fishtown rendered it unsafe for them to remain there; so that the station is for the time virtually closed.

I received a letter to-day from the Rev Mr. Auer, announcing his safe return to his station at Bohlen. The current of the river is just now so strong, that after a trial of two days, the week before last, they were obliged to return. They were in a *boat*—in a *canoe* they succeeded in getting up in much discomfort.

Praying that God may give peace in our day, I remain yours, faithfully.

Cavalla, November 4th, 1862.

REV. AND DEAR BROTHER: Having just returned from a journey up the Cavalla River, I wish to give you my impressions of its present aspect and future prospects as a missionary field. It is now about six years since I was able, under an influential escort from this place, to reach Nitie-Lu, and with the assistance of an unpretending youth, T. C. Brownell, to inaugurate a missionary station.

The beautiful hill now occupied was covered with a dense forest. Brownell remained in Nitie-Lu while the people built him a small thatched house on the western slope of the hill nearest to town. The people at this time were wild in the extreme. I can never forget my first two visits, when a crowd, almost the whole town—men, women, and children—with deafening clamor, crowded around me during every hour, and, I might almost add, every waking moment that I remained in the town.

How changed the condition of things! Partly at the expense of the mission, more by the people for rice-farms, the hill on which Bohlen Station is located has been divested entirely of its forest growth, except the beautiful palms and a few other ornamental trees. Brownell's little thatched house has been succeeded by a very comfortable, large, mud-walled building for himself, and three others for native Christians and others who have settled in the village. A road passes east and west north of the village houses and their lots and south of the mission-house. This last, commenced a little cottage, has gradually been developed into a two-story wooden building. It stands on the very summit of the hill, the ground falling off gradually on the front and two sides and rapidly in the rear. Here is the garden, now inclosed. Immediately in front is a lawn or yard, shaded with graceful palms, with meandering paths between and beneath, and covered already with a green sward, on which pigs, goats, and poultry

were feeding. On the right, in the south-east corner, is in progress a large building with mud walls and shingled roof, to be used at once as school-house and chapel. Looking out from the front piazza, we see the river passing between Gero and Pā mountains, and the beautifully diversified country of the Barelourebo in the distance. There are few more beautiful places on this earth than Bohlen Station.

But what progress has been made in the appropriate work of the mission? Here our expectations must be moderate. The swelling tide of Christian love which carried the Gospel to Wëbo, took it into the very midst of heathenism, of Satan's kingdom. Missionaries and catechists here have had to encounter human nature in its worst, most unbridled condition. Thieving, robbery, sometimes almost personal violence, have been endured. But not in vain have Christ's witnesses lived, and labored, and suffered. Several scholars have been baptized. An old woman from a more interior tribe is now a hopeful candidate for baptism. Very many have heard and obtained some correct idea of God's law and the salvation which is in Christ Jesus. Some are impressed. And what struck me as remarkable in going to Nitié-Lu, on Sunday and week-day, I no longer found a curious, noisy multitude, but as quiet a town as is to be found on the sea-coast! "His going forth is prepared as the morning," changing night into gray dawn and morn and tranquil day.

Equally marked was the change which had come over the numerous villages and towns on the banks of the Cavalla. Formerly, wherever we appeared, excited crowds pressed down to the river, asking, almost demanding a *dash* before allowing us to pass. Now a quiet "*Awio!*" (salutation) from a man or woman who happened to be in a position to see us was all that we heard. In four towns of different tribes where I preached, there was the same quiet propriety as I had witnessed at Nitié-Lu; and I wished, as I ever do in preaching amongst these people, that I had the strength and time to become their regular evangelist. But God will send others for this work.

And this reminds me, that in two towns in the important tribes of Bro and Tebo where I preached, the people earnestly begged for missionaries; not seeming to understand why we should pass them and go to Wëbo. I could only tell them that

it was in our heart to "preach the Gospel to every creature," but that while "the harvest was so great, the laborers were few;" and we prayed the "Lord of the harvest to send forth laborers into his harvest." Oh! that the Church may learn to offer this prayer more and more earnestly, until the Lord shall be moved to send forth needed laborers into this harvest! Is not the God who raised up fourteen missionaries for ordination to the foreign field at Islington in July, the God of the Protestant Episcopal Church in the United States of America and of the African mission? Praised be his name that we hear of two brethren from Gambier ready to join us. May their number be increased twenty-fold! May the Church never be left to forget that her salvation, and the salvation of the country through her, are inseparably linked with her proportional discharge of the duty: "Preach my Gospel to every creature."

But I must not omit to observe that there are three important centres of influence besides Bohlen on the Cavalla which should be efficiently occupied. Deriving information from imperfectly informed or careless parties, I have hitherto spoken of *numerous tribes* between Grebo and Wëbo. I now see that this was a mistake. Nyambo, Hurebo, Gërebo, and Tebo include all the population, nearly, between the coast and Bohlen. We have one station in Nyambo-Gitetabo, which should be strengthened. Tebo Station is in the numerous tribe bearing this name; but here we should have one or more foreign missionaries. It is a beautiful country, and extends far to the rear of Wëbo on the east side of the Cavalla. Gërebo is also a large tribe inhabiting a highly picturesque, mountainous region west of Wëbo, and bordering on it, and extending to Bawurebo, a still more populous nation to the north-west. An extensive field here invites missionary enterprise, and should be at once occupied; and it is so near to Bohlen, that one of two or three missionaries residing there might conveniently superintend a station or stations in this tribe.

The remaining tribe to which I wished to call special attention is Nurëbo, or more properly Bro; for the former is only one of the larger divisions of a people, who, under the latter name, extend twenty to twenty-five miles along the river, and perhaps twice that distance to the west. Here we have no station, missionary, or teacher. But the people might well ask,

why we passed by them to go to Bohlen? Not quite so far from the sea is Gerebo, (which, however, it joins on the north;) their country is entirely beyond the reach of the coast miasma, and, like others referred to, is beautifully undulating and diversified. A station, efficiently occupied at Yo on the river, might gradually extend its influence to twenty-five thousand people. At the same time, the missionary here would have easy access by the river to Tebo and Bohlen. When shall we go up and possess this good land? At first view it may seem strange to urge such views, while our country (by last accounts) was absorbed in a devastating civil war. But it is at just such a crisis that the Church of God should be called in trumpet-tones to her appropriate work of evangelizing the nations. For it is just then that she is most strongly tempted to forget and neglect, and, *pro tanto*, to forget the law of her life and prosperity.

I can not forbear, in this connection, to transcribe from the *Church Missionary Gleamer* an article written in America, amidst the tribulation of our times. You probably have seen, and perhaps published it, too. But it is worthy to be published again and again until the Church is recalled to the principles and spirit which it breathes.

IS THIS THE TIME TO WITHHOLD?

I would say with others, "economize;" but economize first from your appetites and passions, then economize in your social necessities, and then, last of all, economize at the altar. Let your own lamp go, but never take oil from the lamp that burns in the sanctuary. It is not the way to begin retrenchment at the house of God. If you must retrench any where, let it not be in the means of spreading the Gospel. Let us not take back the books from which children are learning, nor the trumpet that calls men to the sanctuary, where God is opening the eyes of the blind and raising up the dead. Nay, this is the very time above all others, in which God's people are called upon not to relinquish but to double their exertions in behalf of the work of the Gospel. For moral power is to be the secret of success in this great struggle. Is this the time, then, to begin to forsake our work, and to neglect our missionaries and churches in heathen lands? It is the continuation of our missionary work that is to save us. Multiply your work. Call more upon God.

Throw away the things that are between you and him. Revive his spirit in your hearts. Cleanse your churches. Supplicate revivals of religion through all the land. Look out for God's cause. Identify yourselves with it. Throw out the white banner of salvation, and unsheath the sword, and fight the battle of the Lord, and you shall have victory. But now to begin to abandon God, when God only can save us; now to draw back, when to draw back is to go toward destruction—is that wisdom? Yonder on the heights is the Ridgewood Reservoir. Not a drop of water can it supply itself with, though from it the whole city is supplied. The mighty engine slave, that steam-pump, labors with a solemn grandeur and unwearied patience, lifting oceans and oceans full of water, and throwing it incessantly up into the reservoir. And although there is a main along every street—although there is a distributing-pipe for every house, and although every man in this great city draws for refreshment, and cleanliness, and luxury, there is always enough; because silent and far away, and unreinforced, that lifted arm goes on throwing up and throwing up. "Now, command stillness there, and let the fires go out, and let the pump forget its work, and let the draught continue, let all the streets suck out the stores from the reservoir, and by and by there will be a sense of want in all our houses. The want is caused by the going out of the fire, and the cessation of the working of the pump. And as it is with the reservoir, so it is with us. Where you see you must watch, where you must see that you maintain power, as at the sources—there, where the fountain is—there where is the reservoir, from which we are to draw courage, and inspiration, and perseverance—there we are to watch and maintain supply. And to this end we must keep our connection of faith with God, and feel the influence of the eternal world. In the salvation of Christ, in the blessed power of faith in the Gospel, in that love which, from the bosom of God, has come to our hearts, and, in the spirit and work of it, make yourselves strong. And all other things shall be given unto you. Amen and Amen."

Reports to Convocation.

The following reports are taken from a recent number of the *Cavalla Messenger*. They contain many facts of interest

touching the condition and progress of the Missionary work in the particular portions of the field to which these relate.

Bishop Payne's Report of Cavalla and Out-Stations, August 8, 1862.

Except when interrupted by inflammation of his eyes for a week, the missionary at Cavalla has been enabled to discharge regularly the duties of his station. And he thankfully reports a steady improvement in the Christian portion of his charge. The villagers in general seem to grow in all that makes Christian civilized men and women. They are regular in their attendance on public and family worship; thus, like good old Abraham, commanding their children, and their households to keep the way of the Lord. Their attention to proper, *not extravagant dress*, and to decent, not foolish furniture in their houses, the cultivation of little lots around their houses, and the improvement of the mechanics in their respective trades, are all noteworthy marks of solid improvement for which the missionary feels truly thankful.

Two, who have been for many months debarred from communion, have been again invited, or rather admitted at their earnest desire, to this privilege. It is sad to add that one female, who stood high in the estimation of pastor and friends, lies under grave suspicions of having compromised her character, and has in consequence been suspended. The Female Sewing Society, composed of the females of the village, under the superintendence of Miss Griswold, continue regular in their attendance, and as the fruit of their labors, with the monthly missionary contributions, the salary of the native deacon, fifteen dollars, has been raised.

The Female Visiting Committee, consisting of a portion of the same class, continue to visit in heathen towns, though God grants them not much encouragement.

The attendance from the heathen town on Sunday morning in the Church of the Epiphany has slightly improved. It is hoped, too, that the failure of their rice crop, sickness, death, and other calamities with which in unusual degree the people have been visited the past year, have exerted a salutary influence upon them.

However this may be, the missionary has never been left for a moment to doubt

that to patient continuance in well-doing God will grant his blessing at last.

Feebler health than in former years has limited the itinerant labors of the missionary. He has, however, been enabled to go once to Rockbookah and Taboo, preaching in intervening towns and villages, and frequently to the River Cavalla towns and Dima Lu. In all these places small but attentive and respectful congregations have listened to the Word of Life.

At Rockbookah, after a vacancy of some months, Messrs. Russell Leacock and E. W. Henning have been located. They have been very industrious in cleaning the ground, and diligent too, as they inform me in visiting and teaching the people in the several small villages near the station. Mr. Leacock will give some account of his services.

At Taboo Mr. J. M. Minor continues to be separated from us by the wars existing between his people and those on this side of his station. Sometimes he and his family have suffered in common with their people for food, but they have been able to trust in God, and have not been forsaken. Mr. Minor has continued to visit such towns as he could, and five or six children, his relatives, have been maintained by him, and instructed to some extent by William Sparrow.

Gitetobo at present is not represented by this Mission. The catechist there and his assistant have been, by their own confession, guilty of such gross immorality as to render their dismissal unavoidable. There is a prospect however that the Mission will ere long be opened under more favorable circumstances than have hitherto existed.

In the services of Cavalla station proper, and in visiting neighboring stations and towns, the missionary thankfully acknowledges the faithful coöperation of his assistant, Rev. Mr. Jones, who will report for himself.

Carrying out the spirit of the resolutions adopted at our last Convocation, the missionary has endeavored to give regular Scriptural instruction to catechists and teachers under his superintendence. He is pleased to add that they have generally, with a glad mind, seconded efforts thus offered in their behalf.

It has not been deemed proper yet to inaugurate such definite district organization and action as may hereafter be found expedient.

The statistics of the station under the

missionary's care, have undergone so little change since last Convocation as to render repetition here unnecessary; only one adult native baptism has occurred. There are several scholars, however, whose hearts are so evidently under the renovating influences of the Holy Spirit as to give promise of their early admission to the outward fold of Christ.

Report of Rev. C. C. Hoffman, Superintendent of Cape Palmas and Out-Stations.

The Superintendent of Cape Palmas and out-stations reports, that through the goodness of God he has been enabled to hold on his way in the discharge of the usual routine of duty.

All the stations under his direction have gone on as usual with the exception of Fishtown, which has been vacated by Rev. Mr. Wilcox on account of the disturbed state of the people at that place. Mr. W. during his few weeks' sojourn at the Cape has been associated with me in the duties of the parish, and has taught the school at the Asylum three hours a day.

Hoffman station is going on as usual, with encouraging signs of spiritual life. Mr. Seton, who is acting as the Superintendent, makes a favorable report, which is fully warranted. The school is small, but we shall hope for its gradual increase. One Christian family has removed from River Cavalla, and now reside in the village; and a Christian woman from town is arranging also to remove. Our Saturday afternoon meetings are profitable and very pleasant.

Our hearts are glad when we behold so many native Christians living together in peace. They feel it good to be there. Our last Christian supper was held there, when twenty adult Christians sat down to the table. As it was during vacation, a number were absent.

Two or three persons in the heathen towns are desirous of joining the station; and four infants have been baptized since last Convocation, and two deaths have occurred, that of N. S. Harris and Albert Smedes, of whom we have good hope of their eternal happiness.

Present number of communicants—thirty-two.

The attendance of the heathen at church has been very small; we henceforth propose to hold service in the large

town on Sabbath morning. The first, last Sabbath, was very well attended.

ST. MARK'S CHURCH.—The services conducted as usual, the Sabbath-schools, prayer-meeting and missionary society are maintained, as noted in previous reports. The general state of the Church is encouraging.

The Missionary Society supports a native teacher at Perebo, and the ladies meet weekly to sew, to raise funds to finish the building.

Seven persons were confirmed on the 29th of June by Bishop Payne.

We mourn the death of an efficient member, the wife of the Hon. J. T. Gibson, who after a short illness died on the 29th of May. Her end was peace.

Baptisms since March 30.... 4

Marriage " " 1

Deaths 3

The Parish School continues to flourish under the good efforts of Miss Eliza Norris.

Our graveyard is receiving the attention and care which a place for the dead demands.

The work at the Orphan Asylum goes on as usual; another change has become necessary in the school department, owing to the resignation of Mr. C. H. Gardiner, and it has been for the last fortnight under the temporary charge of the Rev. J. K. Wilcox. The number of scholars is thirteen, and the conduct of the girls satisfactory.

ROCKTOWN AND FISHTOWN.—These stations will be reported by their respective superintendents. They have been occasionally visited by myself during the last three months, when the Holy Communion has been administered.

SPRING HILL.—This station grows and encourages us. A young man from this station, William Wright, has been accepted by the missionary society of St. Mark's Church, to go to Perebo and continue the school there, which for some months has been suspended.

The station at Grahway or Hatein will be reported by Mr. Bayard, who visits the Grahway town, and holds services on the Sabbath.

A new feature in connection with the stations under my charge is that of the district meeting, at which attend the ministers, catechists and teachers of the district. These meetings have been held regularly every month with pleasure and profit; the affairs of the station have been

talked over, reports made and special prayers offered. The Holy Communion is administered, and sometimes we have also the Christian supper.

Meetings have been held at Cape Palmas, Rocktown, Fishtown and Hoffman station. The next is appointed at Spring Hill.

The affairs at Mt. Vaughan and the High-School will be reported by Mr. Yates, who, besides attending to his duties there, has also acted as lay reader for me at St. Mark's Church.

In closing this report we cannot but express our thankfulness to God, who still causes his word to live and grow at so many points, and for the hope we have that it will be sounded forth far beyond us.

Report of Rev. C. F. Jones, Native Minister.

I have to report that since the last meeting of the Convocation, I have still assisted the Bishop in the ministerial duties of the Church at Cavalla. The Gospel is still sounding in the ears of these people with earnestness and faithfulness, though they give a deaf ear.

Although there is little or no encouragement from the people in the towns, yet we may thank God for the character of the villagers and scholars here at the station. Their attendance at prayer-meetings and at church, and of our little ones made to attend at village services, is gratifying. We pray for the spirit of the first Christians and of Christ.

Since we last met I have, with Mr. Hutchins, made two missionary tours, in the month of May and June, and lately made one by myself and Leacock, through the Plabo towns. In the first two missionary tours, we visited two towns of Hiddie, five towns of Gitetabo, four towns of Khorobo, and four of Plabo. At these places we were received kindly and listened to with attention. In the latter visit we could not do much, for the people were on their farms. We have only preached eight times, although we visited all the towns and tried to preach in all of them. Found Leacock and Hening doing well, both in visiting the towns from Rockbookah to Sia's town in Plabo, and also in putting in order their new abode. Mr. Minor, who a few months ago, with his family, were in great distress for want of food, on account of war, are now blessed with sheaves of rice.

This station is in a very good order outwardly, and we hope so also in spiritual things.

School Examinations.

The following remarks from the pen of Bishop Payne, appear in connection with accounts of recent examinations of the schools in Africa.

The recurrence of our semi-annual examinations reminds us of the unfailing goodness of God towards the African Mission. When we arrived at Cape Palmas, on the 4th of July, 1837, a Christian school was in operation at Mt. Vaughan; that place, called in the native tongue *Nyepya Lu*, (*the man-healing hill*), has never since ceased to bless with wholesome Christian instruction colonists and natives.

Under the superintendence of Messrs. Savage, Minor, Payne, Hazlehurst and Crummell, Mr. and Mrs. Thompson, Messrs. Perkins, Appleby, G. W. Gibson, J. T. Gibson, and J. B. Yates, with its successive phases of colonist and native boarding-schools, male and female day-schools, and boys' high-school, it has continued in operation through all the subsequent years.

Connected with it as teachers or pupils have been the Hon. J. T. Gibson, Superintendent of the Colony at Cape Palmas; Rev. G. W. Gibson, of Monrovia; Rev. T. J. Thompson, of Bassa; Messrs. J. B. Yates, Samuel Ferguson, Samuel Seton, and Alonzo Potter, candidates for orders and teachers, and others, destined, as we trust, long to benefit Africa by their increasing influence, and as we would hope, to cherish the institution with which they have been so usefully connected.

But we have further cause to rejoice that at numerous other points in the Colonies, and amongst the natives, the bountiful Giver of gifts unto men, hath sent forth or raised up ministers and teachers to bless the land. At Fishtown, Rocktown, Half Grahway, Grahway, Cavalla, River Cavalla, Rockbookah, Taboo, Henning, Gitetabo, Tebo, and Bohlen, and also at more remote places, Sinoc, Bassa, and Monrovia, hath Christ in mercy sent pastors, evangelists, and teachers of his truth.

During these twenty-five years has God thus raised up before us these Ebenezer stones. Therefore in adoring gratitude do we look upon the past, and in faith and hope encourage ourselves to future labor

in the service of our faithful Master.
Hitherto hath the Lord helped us.

Missionary Tour of the Rev. C. C. Hoffman in the Interior.

[CONTINUED FROM OCTOBER NUMBER, 1862.]

Sunday, 11th.—Sunday among the heathen! No sound of church-going bell. No rest! women and men going to their accustomed work; the same weary train of thought, the same routine of business, work, wickedness! Oh! if one would learn to prize the Sabbath, let him go where it is unknown, and he will be led to praise God for its appointment. But we four Christians had a Sabbath even in this heathen town. To our morning prayers came a number of natives. We sang, and I read and expounded the Epistle and Gospel of the day, and we knelt in prayer. We rose strengthened. All the natives had brought a Sabbath suit with them, and the change of dress could not but have been observed by the people. Together we read the appointed lesson beneath a large tree, whose roots formed for us comfortable seats. The second lesson was the 5th of Acts, and as subjects for reflection and remark, I selected four texts, and gave choice to the catechist which he would take. Mr. Harris chose the 38th and 39th verses, Gamaliel's counsel: "And now I say unto you, refrain from these men and let them alone," etc. Bedell chose the 29th verse: "We ought to obey God rather than man." Potter the 42d: "And daily in the temple and in every house they ceased not to teach and preach Jesus Christ." I took the 20th: "Go, stand and speak in the temple to the people all the words of this life." After an hour and a half we caused the town-drum to be beaten for service, but, alas! not more than twenty-five persons came; still they seemed much interested. Bedell

closed with prayer. Our words were well received. The king said our words were affecting the people. As a proof he remarked, that "formerly the doctors wore their greegrees boldly and dressed strangely; now they wear a cloth and beaver-hat, and appear like other men."

After service, at half-past twelve o'clock, we went to Weteké, ten minutes' walk from Soreké. We sang as we went the Lord's songs in a strange land, but *his land*. We sang: "Guide me, O thou great Jehovah!" we chanted the "Venite" and "Jubilate;" we felt at home in nature's glorious temple. We were Christ's representatives taking possession of the land for him; we were God's children, shouting his praise in one of the rooms of his glorious house, going forth to open its windows and let in the beautiful light of truth. Thus we reached the town of Nyinaworeké, a small town with few people. They were gathered. Harris and myself spoke, and Bedell offered prayer. Again, at four P.M., we returned to Soreké. There were many doctors in town, as the people are at war with the Wörebo people, toward whose towns we were traveling. The people have wonderful faith in these lying men, believing every thing that they say, even that their greegrees will render them invisible to their enemies. I had a long and interesting talk with two doctors, but one must approach them cautiously, for they seem to *shun all intercourse with God's people, if they can*.

At eight o'clock we had our evening service, in which all took part, and our audience was large, about one hundred and seventy-five. A fire burned in our midst, and the natives, sitting or standing, formed a semi-circle around us. Thus closed the Sabbath services. God has been with us, and we believe his word has not been spoken in vain, neither would it return to him void.

INTELLIGENCE.

MISS DELIA HUNT, whose appointment as missionary-teacher to Africa has been already announced, sailed for Cape Palmas on the 15th November last, in the ship M. C. Stevens, from Baltimore.

APPOINTMENT OF MISS JEANNETTE R. CONOVER.—The Foreign Committee, in their recent Report to the Board of Missions, expressed the hope that circumstances might favor the early return of Miss Conover

to missionary work in the East. They have now the pleasure of stating that this hope has been realized. Miss Conover, under appointment as a missionary teacher to Japan, left New-York for her new field of labor on the 11th November, going by the way of San Francisco, Cal. Satisfactory arrangements have been made for her residence in Kanagawa.

MONTHLY CONTRIBUTIONS.—We have received from a valued friend, the Rector of a parish in Louisville, Ky., the following note. One of the letters to which he refers is herewith given. We hope the effect of its publication may be such as he suggests:

“REV. AND DEAR BROTHER: There is some member of my congregation who, for more than a year past, has been sending me, anonymously, a monthly contribution of five dollars for Foreign, and the same amount for Domestic Missions. I inclose you some of the letters in which these contributions have been received, thinking you may be able to make some use of them in stirring up other persons to go and do likewise.
Sincerely your brother.”

“LOUISVILLE, *Sept. 3d*, 1862.

“REV. AND DEAR SIR: Inclosed please find ten dollars, my monthly remittance for the benefit of Foreign and Home Missions. I am sorry to trouble you so much, but know not how else to use my pittance for the benefit of those who so much need large amounts. The Lord has been good to me, and I will again say to you, that never in my life have I had such continued prosperity as since I have commenced these small monthly remittances. My great fear is, that it is made under an improper influence — selfish motives. May God make me give with a proper feeling, is my prayer always. Pray for me, please. Yours, etc.”

GIFT OF A BELL.—A very kind friend in Boston, whose name we do not feel at liberty to mention, has, in answer to a published request of the Rev. Mr. Aner, sent us a nice bell for the Station at Bohlen, West-Africa. It has been forwarded to its destination, and will, we hope, soon be heard among the hills, sounding its daily call to praise and prayer.

ACKNOWLEDGMENTS.

THE Treasurer of the Foreign Committee acknowledges the receipt of the following sums from October 1st, to December 15th, 1862.

Maine.		<i>Sheldon</i> —Grace.....	\$21 00	
<i>Gardner</i> —Christ.....	\$32 00	Rev. R. W. Lewis.....	2 00	\$33 00
Vermont.		Massachusetts.		
<i>Guilford</i> —Christ, Miss C. Field.....	\$2 00	<i>Boston</i> —Messiah,	30 00	
<i>Northfield</i> —J. I. B.,.....	10 00	F. A. C.,	1 00	
		Mrs. T. G. Fessenden,.....	10 00	

Ch. of the Advent, for China, \$12;	
Gen'l, \$54,.....	\$66 00
Lovell—St. Ann's,.....	82 00
Newton Corner—Grace, for China,	
(through Amer. Ch. Miss. Soc.,) ..	20 79
G, " " " " " " " " " " " "	100 00
Salem—A member of St. Peter's Ch.,	
for Af.,.....	5 00 \$274 79

Rhode Island.

Providence—St. John's Ch., for China,	525 00
A friend to Missions,.....	20 00
F. E. Richmond,.....	50 00
Woonsocket—St. James', a lady for	
Bohlen Station, Afr.,.....	10 00 605 00

Connecticut.

Hartford—St. John's,.....	40 00
Middletown—A Friend of Missions,...	20 00
New-Haven—Sidney. A. Thomas,.....	10 00
Newtown—Trinity,.....	22 64
Soudby Hook—A Friend,.....	5 00
Southport—Trinity Ch. S. S., for ed. of	
Walter Bulkley,.....	25 19
Trinity,.....	18 69
Trinity,.....	8 80
Watertown—Miss H. P. Bradley,.....	1 00 151 82

New-York.

Athens—Trinity, for Af.,.....	8 00
Bay Ridge—Christ Ch. S. S., for ed. of	
John Farr,.....	51 76
Brooklyn—St. Peter's, special for Bp.	
Payne,.....	5 00
St. John's, Dr. Ott. Rotton,.....	1 00
East-Chester—St. Paul's,.....	9 00
Goshen—Miss M. S. Hoffman's sub. to	
Hoffman Station, Af.,.....	20 00
Greenwich—T. R. L.,.....	10 00
New-York—Miss Jay,.....	100 00
Miss E. C. Jay,.....	100 00
Miss Hoffman, for Hoffman Sta-	
tion, Af.,.....	53 00
Miss E. Turner, for sup. of teacher	
at Grahway,.....	25 00
D. A. S.,.....	100 00
Miss Mansfield,.....	3 00
St. Mark's, for Af.,.....	100 00
St. John's Chapel, $\frac{1}{2}$ collections at	
the opening of the General Con-	
vention,.....	89 54
St. John's Chapel, $\frac{1}{2}$ collections at	
close of General Convention,...	51 82
Ascension, $\frac{1}{2}$ collections at the meet-	
ing of the Board of Missions,...	50 03
Ascension, $\frac{1}{2}$ collections at the mis-	
sionary meeting, \$36.75; for	
Japan, \$3,.....	69 73
Piermont—Christ,.....	2 50 849 43

Western New-York.

Auburn—St. Peter's,.....	29 08
Cuba—Christ,.....	5 39
Fulton—Zion, for Cape Palmas Orph.	
Asylum, Af.,.....	3 00
Guilford—Christ,.....	50
Hammoadsport—St. James',.....	3 00
Havana—St. Paul's,.....	2 00
Le Roy—St. Mark's S. S. Delancy Soc.,	
for Af.,.....	20 00
Mount Morris—St. John's Ch. S. S.,...	2 60
Mount Upton—Grace, for Orphan Asy-	
lum, Cape Palmas, Af.,.....	1 43
Niagara Falls—De Vaux College, for	
Orph. Asylum, Cape Palmas, Af.,...	5 00
Palmyra—Zion S. S., for Orph. Asyl.,	
Cape Palmas, Af.,.....	26 00
Zion,.....	9 00
Rochester—Grace,.....	5 00
Sherburne—Christ,.....	3 50

Sodus—St. John's, four deceased lambs	
of the flock, for Orph. Asylum, Cape	
Palmas, Af.,.....	\$4 55
Utica—Grace,.....	3 00 \$123 10

New-Jersey.

Elizabeth—Christ,.....	25 00
New-Brunswick—Children's Hoffman	
Soc., for Sept., Oct., and Nov.,.....	6 00
Perth Amboy—St. Peter's, \$50; S. S.,	
for Leacock Scholarship, Af., \$25,...	75 00 106 00

Pennsylvania.

Chestnut Hill—St. Paul's Ch., mem-	
bers of, for Af.,.....	40 09
Lancaster—St. John's Free Ch. S. S.,	
for Af.,.....	20 00
Philadelphia—Ch. of Evangelist, a	
member,.....	1 00
Mediator, for China, \$6.50; Af.,	
\$6.50,.....	13 00
St. Andrew's, for Af., \$6; China,	
\$5; Gen'l, \$111,.....	122 00
Cape Palmas Female Orphan Asy-	
lum Society,.....	623 20
H. G.,.....	5 00
Pittsburgh—St. James' Ch. S. S.,.....	13 73
St. Andrew's, for ed. of Eliz. Mat-	
lock, China, \$25; for Sarah	
Ormsby, \$25; for Soo Khung,	
\$12.50,.....	62 50
Pittston—St. James' Ch. S. S.,.....	1 70
St. Clair—Holy Apostles S. S.,.....	2 00 904 13

Delaware.

Lettes—Geo. H. Conner,.....	5 00
Wilmington—From a Friend,.....	50 00 55 00

Maryland.

Baltimore—Isalah Kroesen,.....	4 61
Rev. James Saul,.....	50 00
Judson M. Duckett,.....	10 00
Baltimore Co.—St. John's,.....	10 00
Easton—Miss Forman,.....	10 00
Georgetown, D. C.—St. John's, $\frac{1}{2}$,...	25 00
Washington, D. C.—Trinity S. S., for	
sup. of Wo Lo, China,.....	20 00 129 61

Ohio.

Dover—A. Smith, for China,.....	5 00
Elyria—St. Andrew's, for Brazil,....	16 00
Gambier—Harcourt Par. Quarry Mis-	
sion Station S. S., for Af.,.....	1 23
Irouton—Christ,.....	9 00
Milan—St. Luke's,.....	5 00
Mount Vernon—St. Paul's S. S., for	
sup. of Rev. R. Holden,.....	136 13
Steubenville—St. Paul's, for the sup. of	
Beneficiary, Mt. Vaughan, Af.,....	15 00 187 41

Iowa.

Iowa City—Orphans' Home, $\frac{1}{2}$,.....	1 00
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Missouri.

Sharpsburgh—St. Jude's,.....	10 00
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Michigan.

Ann Arbor—St. Andrew's, from a	
parishioner,.....	1 00

Miscellaneous.

A. B.,.....	15 00
Interest,.....	40
A lady, $\frac{1}{2}$,.....	2 00
X. V.,.....	15 00
H. W. H.,.....	50
A Friend,.....	2 00 89 90
Total,.....	\$3,504 74

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